

X 1609/5411

H A R V E S T
GENERAL WEEDING OF THE EARTH;
OR,
AN ADDRESS
TO THE
PROFESSORS
OF
CHRISTIANITY,
HEATHEN,
AND ALL OTHERS, THE INHABITANTS
OF THE
WORLD:
WITH
OBSERVATIONS
ON THE
RESURRECTION OF DRY BONES,
OR,
RESTORATION OF ISRAEL.
BY A
LABOURER.

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*The Marginal notes
written by John Lidwill*



LALOR'S
REVELATIONS,

Price Six Pence, 1/2

Revised and explained
on the Margins

B Y

JOHN LIDWILL.

REVOLUTIONS
OF THE EARTH

Revised and explained
Price Six Pence

on the Margins

JOHN LIDWELL

H A R V E S T

G E N E R A L W E E D I N G

O F T H E

E A R T H, &c.

O BRETHREN of the Gentile race, from the highest to the lowest degree, unhappy am I to view the perilous state you are in!—Have you eyes to see, or ears to hear? or must I say you are as the Jews were, without the use of either, the offspring of Satan, as set forth in St. John, VIII. ch. 41 v.—Ye do the deeds of your Father—Then said they to him, we be not born of fornication; we have one Father, even God.—Jesus said unto them, If God were your Father ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me.—Why do ye not understand my speech; even because ye cannot hear my word. Ye are of your father the devil—and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it—And because I tell you the truth ye believe me not.—Surely this is not your case? may God forbid it. Are you aware of the promised wrath of God, which has already made great havock amongst you? Observe what Christ has said in St. Matthew, X. ch. 34 v. Think not that I come to send peace on earth: I came not to send peace but a sword.—For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.—He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—In the name of God, who is King

B

*Christ was
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Apostles if
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of all Kings, and Lord of all Lords, let me invite and call you to the marriage supper of the Lamb, as set forth in the Revelations of St. John, the divine, which in my most humble opinion is on the eve almost of its approach, XIX. ch. 9 v.—And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb—and he saith unto me, these are the true sayings of God. Let me in the name of the great God, intreat you who read this to unite with me in prayer to avert his anger from us, and the rest of mankind, which can only be obtained by a sudden and speedy repentance:—there is not a moment to be lost; for you may rely on't that the angry hand of God is still extended, and will continue until his wrath is appeased. The plainest and easiest mode I can point out for the present, is to strictly observe and follow those two Commandments—To love God above all, and thy Neighbour as thyself;—you perhaps will tell me, you both observe and follow those commandments: I have both conversed and mixed a little with the world in public and private, and am sorry to have it to say, I can neither hear or join with any company where “By God,” “By Jesus,” “By the Holy Ghost,” or some like detestable expression, is not the principal part of their conversation. Will any of you, guilty of those wicked and cursed expressions have the assurance to say he loves God? if he does, I tell him he deceives himself—Read St. Matthew, XII. ch. 34 v.—O generation of vipers, how can ye, being evil, speak good things—for out of the abundance of the heart the mouth speaketh.—A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.—But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words, thou shalt be justified—and by thy words, thou shalt be condemned,—To love thy Neighbour as thyself: I dread mankind in general run very short in fulfilling this, tho' indispensably necessary commandment. Place yourself in the situation of your greatest enemy, (as you consider him); will you not only cheerfully forgive him, but render him any service in your power?—place yourself in the station of the hungry and the naked: will you not both feed and cloath yourself? this you should do for your neighbour—which, in my humble opinion, is the way to love thy neighbour as thyself. How far different do mankind act to this?—a distressed man is dreaded and shunned in the streets as a mad dog; even avoided, perhaps,

*Any Neighbor signifies the same disposition by
the Godly are the neighbors of the Godly.
The Wicked are neighbors of the Wicked.*

by those whom he often fed and cloathed, when amongst the glittering world. But let those who have eyes to see and ears to hear, let them see, understand, and practise the following—St. Matthew, XXVth. ch. 32 v.: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, “Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world—For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.”—Then shall the righteous answer him, saying—“Lord, when saw we thee an hungred, and fed thee—or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in—or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?” And the King shall answer and say unto them—“Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”—Then shall he say also unto them on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!—For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink—I was a stranger, and ye took me not in—naked and ye clothed me not—sick and in prison, and ye visited me not.” Then shall they also answer him, saying—“When saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?”—Then shall he answer them, saying, “Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.”—And these shall go away into everlasting punishment; but the righteous into life eternal.

Dear Brethren, by strictly adhering to the commandments I mention, sudden and speedy repentance;—looking back with horror and dread at your situations whilst neglecting them—thanking the great God for his unbounded goodness in giving you this blessed opportunity of repentance—that you have not been hurried away into eternity, as your surrounding neighbours are daily; who, I am afraid, built their houses upon sandy foundations. Let us from this moment build our houses upon a rock, which, with the assistance of God, will stand all the attacks of Satan, who, this moment

moment is uncommonly busy, knowing the intention of the great God to weed the earth of the wicked which is his harvest. Let us from this moment make a firm resolution never more to offend that good and merciful God that has been so indulgent to us. Let us read the Revelations of St. John the Divine, XIX. ch. VII. v. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.—IXth. v.—And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb; and he saith unto me, these are the true sayings of God.—Dear Brethren, by following the rules I observe, you will, with the assistance of God, (without whose assistance nothing good can be done) have real and true cause to rejoice, and avoid being amongst the following unhappy men, which may God grant to be mine and your cases.—XVIIth. v. : And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, come and gather yourselves together, unto the supper of the great God—that ye may eat the flesh of Kings and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them; and the flesh of all men, both free and bond, both small and great. And I saw the Beast, and the Kings of the earth, and their armies gather together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image.—These both were cast alive into a lake of fire, burning with brimstone: and the remnant were slain with the sword of *Christ* him that sat upon the horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh.—O unfortunate, deluded people of Ireland, who may with justice be stiled rebels against the King of all Kings, and Lord of all Lords—is this the mode of repentance you mean to follow?—to destroy your fellow-creature by the pike, or any other mortal instrument? The devil tells you, that, you are justifiable in so doing, as you have been a poor, distressed, oppressed people—why not have as good a house, and every other produce of the earth, as your neighbour—that you have been too long bearing the yoke—in short, that you have been a downright slave, you and your posterity, to Kings, Nobles, and the Opulent of this earth! Fools, Fools, indeed I call you!—do you know that the luxuries of the

*The
Church
of Rome
is the
Beast.
Sword
signifies
Tongue
or
language*

the earth is the only paradise that Satan can bestow.—Read St. Luke, IV. ch. V. v. :—And the devil taking him up into a high mountain, shewed him all the kingdoms of the world in a moment of time : and the devil said unto him, all this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will, I give it.

The devil also says, you are justifiable in killing your neighbour, because he is of a different religion with you, to promulgate the gospel ! God's gospel was never intended to be promulgated by murder or the sword. Read St. Matthew, XXVI. ch. 51. v. And behold one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the High Priest, and smote off his ear. Then said Jesus unto him—Put up again thy sword into his place : for all they that take the sword shall perish with the sword.—Consider that those whom God loveth, he afflicteth. On this read the XV. ch. in St. John : I am the true vine, and my father is the husbandman : Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth fruit.—It is evident to every man of understanding that to increase fruit upon a tree, the best mode is by lopping off or pruning all its useless fibres and branches, consequently had the tree the sensations of man, it must feel such incisions—so it is that man is purged by his afflictions on earth. To confirm my opinion on this, read the sentence of those who are not purged or afflicted, as set forth in St. Luke, VI. ch. 24 v. But woe unto you that are rich ! for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you when all men shall speak well of you—for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies—do good to them which hate you—bless them that curse you—and pray for them which despitefully use you.—And unto him that smiteth thee on the one cheek, offer also the other ; and of him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee ; and him that taketh away thy goods ask them not again.—And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye, for sinners also love those that love them. And if ye do good to them, which do good to you, what thank have ye, for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what
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thank have ye, for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye, therefore, merciful, as your father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom—for with the same measure that ye mete withal, it shall be measured to you again.

many receive the Holy Ghost who never received the Sacram. Dear Brethren, are you aware of your own situations—or do you consider that your body which is your house, is always occupied by a good or an evil spirit called the Soul—that your house cannot be occupied by both at one time: consequently from the time of your baptism, or receiving the sacrament, which is the only time that the spirit of God the Holy Ghost can enter you, being then cleansed from original sin, by the sufferings of Jesus Christ and through repentance, from which time, rather from the time you begin to discern between good and evil, commences a general warfare between the spirit of God and that of Satan, which continues for and against until your dissolution, which closes your book of life, which is opened on your baptism, or receiving the sacrament—but which is erased or blotted out unless possessed of by the spirit of God at your dissolution. To postpone the actual repentance is too much the practice of us all, which I am afraid, thro' sickness and the cares of the world, proves ineffectual.

no one receives the Holy Ghost a second time Consider the state you are in by taking the sacrament in a true sense, at which time you again receive the Holy Ghost, which you have lost since your baptism, or receiving the sacrament, by the delusions of Satan—by this you become regenerated. Read on this St. John, III. ch. 3. v. Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, how can a man be born when he is old—can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and

*none are fit to receive the Sacrament.
but such as first received the Holy Ghost*

(9) *The holy ghost.*

and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit. Nicodemus answered, and said unto him, how can these things be? Jesus answered, and said unto him, art thou a master of Israel, and knowest not these things? And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

But let me not omit telling you the dreadful (dreadful indeed I call it) state you are in by relapsing into your former sins, after receiving the Holy Ghost a second time.—Read St. Matthew, XI. ch. 43 v. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first: even so shall it be also unto this wicked generation.

O good and merciful God! what must be the state of that man who has unworthily approached and taken the sacrament, and still continues it?—that unhappy man's house, instead of only being occupied by one, becomes an actual fortification, inwardly and outwardly guarded by legions of devils!

O deluded, misled generation! who, instead of bearing your afflictions, poverty and troubles with resignation and patience (considering them the just decree of Heaven for your manifold transgressions) fly in the face of God by not bearing his yoke or cross, and by disobeying those whom Providence has placed over you—not content with this, plunder and even commit murder!—what for? to become great and possess great riches! Can you, guilty of this disobedience to the laws of God, not being reconciled to whatever station Providence may place you in, expect forgiveness on the tremendous day of eternal judgment? If you do, I tell you I am much afraid you will be disappointed, let pope, priest, minister, or any other in that capacity, tell you what they may to the contrary, by giving you absolution. Absolution which is remission of sin, cannot be obtained but by sincere repentance, actual sorrow, with a firm and steadfast resolution never more to break the commandments of God.

As

Man cannot forgive sin, nor aid in the least degree—Christ calls man the arm of flesh, assuming the power of God—forgiving sin, tho' full of corruption himself—

spirit

for all who believe.

in him

The holy ghost is not given a second time

his body

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The holy ghost is not given a second time

his body

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As to riches, which you are so much in pursuit of, read St. Matthew, XIXth ch. 23d v. Then said Jesus unto his disciples, Verily, verily, I say unto you, That a rich man shall hardly enter into the kingdom of Heaven—And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God: By this, dear brethren, you may clearly see, that you are endeavouring to have the gates of Heaven shut against you, instead of endeavouring to keep them open.—O unhappy people! it's not to be wondered at that the flocks should stray, when the shepherds are astray—I am afraid, indeed, that both shepherds and flocks are regenerated, instead of sheep, into goats. God grant I may be wrong in this conjecture, tho' symptoms are very strong against me.

Let me ask the pope, bishops and superiors in all places of worship, who lie at night on beds of down, in the day roll in vehicles of ease, making use of all the luxuries of the earth—not content with that, but hoarding up wealth without end at the expence of the indigent—whether they have ever read the scriptures? Surely it is not possible they have, or they would not have the effrontery to assume the station of a shepherd, which can be considered in no other light than an apostle or disciple of Christ. Read the Revelations of St. John the Divine, to the Seven Churches, and see whether you do not come under the description alluded to in the latter part of the II. ch. 2. v. I know thy works, and thy labour, and thy patience—and how thou can'st not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them *liars*. Observe Christ's observation of poverty, that he would not pass the word unnoticed, without mentioning its reward in Heaven. In same ch. 9 v. :—I know thy works and tribulation and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. Christ's charge to his disciples in St. Matthew, X. ch. 9 v. Provided neither gold, nor silver, nor brass in your purses, nor scrip for your journey—neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.—XXth ch. 25 v. And Jesus called them unto him and said, Ye know that the Princes of the Gentiles exercise dominion over them—and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you,

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Minister is Teacher

you, let him be your servant. Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—XXIII. ch.: Then spake Jesus to the multitude and to his disciples, saying, The Scribes and the Pharisees sit in Moses's seat: all whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love-greetings in the markets, and to be called of men Rabbi, Rabbi ^{master} ~~but~~ ye not called Rabbi: for one is your master even Christ, and all ye are brethren, and call no man your father upon the earth—for one is your father which is in heaven. Neither be ye called masters; for one is your master even Christ. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men: for you neither go in yourselves, neither suffer ye them that are entering to go in.—XVI. ch. 24 v.: Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Dear brethren, let me in the name of God once more intreat you to a sudden and speedy repentance:—with the assistance of God, by so doing, you will be possessed of the Holy Ghost, and act as in the Acts IVth. ch. 31 v. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet; and distribution was made unto every man according as he had need. Many of you, I am afraid, will laugh at this doctrine: but let me tell those that do that, it is my humble opinion their fate will be that of Ananias and his wife Sapphira, as in the Acts. V. ch.: But a certain man named

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Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, (his wife also being privy to it) and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land. Whilst it remained, was it not thine own, and after it was sold, was it not in thine own power, why hast thou conceived this thing in thine heart?—thou hast not lied unto me, but unto God. And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.—And it was about the space of three hours after, when his wife, not knowing what was done, came in. Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

You perhaps will tell me, you in this never lied to God, nor to those possessed of his spirit, by promising them to sell your lands—in this I will readily believe you; and what is more, I am afraid few of you ever will. Preferring earthly to Heavenly treasure, you grasp at shadows, which will soon disappear, what greater proofs can be of the actual necessity of this than the following? St. Matthew, XIX ch. 21st v. Jesus said unto him, If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.

Brethren, take care—be aware—look around you; view your brethren who every day fall before you—there is not a moment to be lost. Shepherds repent in time, lest this should be your sentence, as in Jeremiah, XXV. ch. 4 v.—Howl ye shepherds, and cry: and wallow yourselves in ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are, and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture.—And the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger. Let

Let me ask earthly Kings and Princes, who possess all that earth can bestow, whether they think themselves exempt from the visible wrath of God now hovering round their palaces? If they think they are, I must beg leave to widely differ from them; as from their first appointment to the conclusion of the scriptures, the intended vengeance of Heaven seems to await them upon neglecting the commandments of God. But if they render the account Samuel gave of himself (who was instrumental against his inclinations to their being nominated, at which time the disapprobation of the Lord by thunder and rain appeared) notwithstanding they will be among the elect of Heaven. 1 Sam. XIIth ch.: And Samuel said unto all Israel, Behold, I have hearkened to you in all that ye have said unto me, and have made a King over you; and now behold, the King walketh before you: and I am old and grey-headed—and behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold here I am: witness against me before the Lord, and before his anointed: whose ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it you? And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

Let Kings, as well all others, suddenly repent—which is the only way to avert God's wrath. If they do not, let them take care lest these words, as set forth in Daniel, may not make it's appearance in their palaces, if it has not already—but whilst there is life, the opportunity should not be neglected—woe to them that do. Daniel, 25 v. And this is the writing that was written, Mene, mene, tekel, upharfin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians.

Dear Brethren, I know many of you will call this severe language—that I am premature in pointing out the unbounded wrath of God, which in my opinion is opening the way to call in his favourite people, the Jews. Admit that I should err in this, let me ask the greatest of you, boast what you may of your opulence, your valour, your forces, even your health, can any of you bribe death, so as to postpone your dissolution (which puts a period to every man's earthly
eter-

eternity one instant of time, if not agreeable to the great God, who is King of all Kings, and Lord of all Lords?—Therefore, I hope you will coincide in opinion with me, that a speedy and sudden repentance is actually and indisputably necessary for both you and me.

O unhappy people of Israel! who have been despised, trodden under foot, and dispersed amongst the Heathen and all other nations, whither you have been driven on account of your stubbornness and disobedience to the laws of God, delivered unto Moses, and the rest of God's true and faithful servants—let me rejoice with you upon the happy approach of the Marriage-supper of the Lamb, as before observed to my brethren the Gentiles—and let me at the same time invite and call you to prepare and make ready for that great and solemn feast, which I consider your own wedding the Marriage-supper of the Lamb, which is preparing by the great God for your restoration and redeeming you out of captivity from all parts of the earth, where you are scattered, to bring you back to your promised land.

View with joy the rapid strides taken by France (Buonaparte at their head)—see the fall of Rome—Babylon—Egypt—your native land in the same predicament. Those appear to me to be visible marks and strong fore-runners of your being once more taken into favour by an angry, offended and long suffering, just and merciful God, and that soon; which is the solemn wish of the Writer of this, a native of Ireland.

Let me intreat such of you as have any mode of communication to foreign parts, to communicate this intelligence to your brethren, with all speed possible—at the same time strongly recommending to them to strictly observe and follow the commandments of God; and to call most fervently upon the God of Abraham, who is King of all Kings, and Lord of all Lords, praying that he may soon liberate them out of their captivity; and perhaps, with his divine will he will now hearken to their prayers, which he has been a long time deaf to, as I believe and hope he has already unravelled part of their chains.

Should my conceptions, through the inspiration of my Heavenly Father prove true, that this is the General Weeding of the wicked from off the face of the earth, the time of your restoration to be once more and for ever afterwards possessed of the spirit of God promised you—and that I should be one of the happy messengers on this occasion;—then indeed would I account myself one of the happiest on earth,

earth, which if it is his divine will may shortly come to pass, shall be my constant prayer for your restoration, and the sudden and speedy repentance of both you and my brethren the Gentiles, may the great God avert his anger from us all.

Read Isaiah, LX ch. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee—for behold the darkness shall cover the earth, and gross darkness the people—but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising: lift up thine eyes round about and see—all they gather themselves together—they come to thee—thy sons shall come from afar, and thy daughters shall be nursed at thy side; then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows?—Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their Kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy upon thee; therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought: for the nation and kingdom that will not serve thee shall perish—yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee; the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the holy one of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee. I will make thee an eternal excellency, a joy of

*The holy one of Israel is
God the Father who
assumed the name Christ.*

*City is
Strength
or
power
Zion
is glory*

many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of Kings : and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. For brass, I will bring gold, and for iron, I will bring silver, and for wood, brass, and for stone, iron; I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls, salvation, and thy gates, praise.—The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time. LXI. ch. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.—But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.—For your shame shall be ~~glory~~ and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment—I hate robbery for burnt offering; and I will make an everlasting covenant with them—and their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall

acknow-

meditation

*Zion
is
holiness*

*Beauty
for
ashes
is
glory
for
grief*

acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord—my soul shall be joyful in my God; for he hath clothed me with the garments of salvation—he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.—For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—LXII. ch.: For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest, 'till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand and by the arm of his strength—Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway: gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The Holy People, The Redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken.

O, People of Jerusalem! let me with heartfelt joy invite and call you to read the XII. ch. 31 v. in St. Matthew,

D

New

Hephzibah
is
delightful
Beulah
is
Married.

New Testament, tho' you at present have no belief in it. —Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. It appears evident to me, that God, through Christ our Saviour, alludes the above words to you in particular, notwithstanding your unfortunate obstinacy in not believing in Elias, nor in him—his unlimited mercy tells you, ye shall be forgiven, though you evidently speak a word against the Son of Man, possessed of the spirit of God, called Jesus Christ, having no belief that he ever was, notwithstanding your great error in this which I hope you will soon see in its true light. I am happy to hope and believe you are not sinners against the Holy Ghost, being the spirit of God which we call the Holy Ghost, which God through Jesus Christ has instituted and promised to send in the form of bread and wine, calling it his flesh, which was given for the life of the world—also calling it meat indeed and drink indeed, as truly without it we must be without life everlasting, otherwise in darkness, possessed of the spirit of Satan, doomed to outer darkness, and eternal torments. On this read St. John, VI ch. 51 v. I am the living bread, which came down from Heaven—if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.—For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from Heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

The mysteries and doubts arising to many on this most interesting subject seem to me to be simple, and to come within the comprehension of the most common understanding.

*Any Object or Idea, meditated on
is Spiritually eating & drinking
such object—*

*The
coming of
the Holy Ghost
is ad wine
with itself
Separate
from the
Sacrament
Eating the
body &
drinking
the blood is
Spiritual
Faith*

ing. Bread of Life our Saviour calls his flesh, afterwards describes by calling it Flesh and Blood. By the word Bread our conception is that every thing we eat and every thing we drink is bread, which is the support of our earthly existence, indeed our very existence—which becomes flesh and blood, whose formation or transfiguration is not possible for human eye or understanding to discover or comprehend, were we even admitted to view in the body the different operations of the various nutriments we both eat and drink. By this it is evident that every thing or matter is under the inspection and direction of a Supreme Invisible Being. The want of this bread or nutriment we know from experience it's effects, as the body without it decays, dies, or loses it's earthly existence, putrifies and moulders to that which it was formed from; so it is that mankind are dead, or die for want of the Bread of Life, or Spirit of God, called the Holy Ghost, tho' in earthly existence. Those that are dead, by this I mean those that never received the Spirit of God, for want of belief, that such is in existence, or if it is in existence, do not believe in it's earthly communications to us, or its effects, or superior power over the unclean spirit of Satan. Those are not inserted in the Book of Life, not living or possessing the Holy Ghost, consequently are not entitled to be inserted in the Book of Life, which is the Credit Book allowed mankind to balance against the General Debtor Book which is opened against us all, those without trial or examination save the books are cast into the lake of fire, as set forth in the Revelations of St. John the Divine, XX. ch. 15 v. And whosoever was not found written in the Book of Life, was cast into the lake of fire.

Those that die are those that received the Spirit of God by Baptism, or the Sacrament (as we call that holy institution the Bread and Wine) which are one and the same, with this difference: by Baptism is meant the communication of the Spirit of God to us whilst in an infant state—that is, at any period previous to our discerning between good and evil, from that period and afterwards, by the Sacrament, which cannot be communicated but by repentance and belief in its existence, and its effects, and its instantaneous communication to us through the above or said institution, by one or either we are born of the spirit, which I before observed in St. John, III ch. which please to read and are inserted in the Book of Life, but losing the Spirit of God at our dissolution, particularly the great God foreseeing that instead of

*Baptism
or the
sacrament
have no
relation
to the
spiritual
work of
the holy
ghost*

*The
Blasphemy
Against
The Holy
Ghost
is telling
a God by
his son
he is
possessed
with a
Devil.*

(20)

returning to him, whose patience is worn out, we would every moment of our life increase in breach of his commandments, at that period, not seeing the smallest hope or glimmer of our return, we are erased or blotted out of the Book of Life—our books are closed, and like earthly dissolution or death, the spirit of God returns from whence it came to Heaven, but not to return at the first resurrection, or general and last resurrection and day of Judgment; as will be the case with the faithful, when the spiritual body of God will quicken the earthly body, preparatory to the resurrection, and lead us to view and enjoy the mystery and glory of Heaven, there to remain to all eternity. In order to support our earthly existence, we every day take particular care of our earthly bread, but neglect the spiritual bread, to fulfil the commandments of God—so it is that we die spiritually guilty of mortal sin without repentance, nothing can die unless it exists. No man will come to eternal life in my opinion, at the resurrection, unless he lives, that is possesses the spirit of God, at or before his interment in the earth, like the seed when put in the earth, if rotten or dead, it comes to nothing, but if sound or alive, it comes to perfection to rise again—so it is with man: if dead in spirit at earthly dissolution, he rises with the spiritual dead, but if living or possessed of the Spirit of God at earthly dissolution, he rises to eternal glory.

Those that never had or never received the spirit of God in any of the afore said ways, communicated to us by Jesus Christ, through the influence of their spiritual parent the Devil, never are inserted in the Book of Life, consequently never possessing the spirit of God, never living, are condemned in this world, and in the world to come: in this world, because no Apostle, Disciple, or Minister on earth, through God, can forgive such, as the want of belief, &c. as I before observed, excludes them—of course, cannot be forgiven in the world to come. Such are, in my humble opinion, the only and real blasphemies against the Holy Ghost.

In my most humble opinion, Christian Belief should be at the time we receive the Bread and Wine, or Bread of Eternal Life, called the Sacrament—at that instant of time we should hope and actually believe that like Moses's rod, that was converted into a serpent, that that bread and wine becomes in like manner (through the undeniable power of the Great God) the Holy Ghost or Spirit of God, or comforter, which Jesus promised to send, according to St. John,

XIV.

*These eight last lines are false,
Christ is the Eternal bread, & not the Sacrament.
The Holy Ghost is God, & not the Sacrament.*

XIV. ch. 16 v. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.—26 v. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Our believing that there is a Supreme Being, a great God, is not sufficient to obtain Heaven without strictly adhering, and obeying one and all God's commandments ; fulfilling one and disobeying another, will not answer, neither is it sufficient that we believe in the Holy Ghost or Spirit of God, unless we strictly take the Bread and Wine or Sacrament, as I before observed, taking it only in commemoration or in any other sense, clearly is without effect, or the words that I have now observed are of none effect. The Holy Ghost, whom the Father will send—by the word send it is beyond contradiction it quits the Heavens for the purpose of its communication to man, proved by the words “and he shall be in you.”

Having the belief I observe, my humble hope and reliance on the unbounded mercies of God is, that on the top of a mountain or elsewhere, having real and actual sorrow for our past offences, having an unshaken resolution never more to break through any of his commandments, he will send the Holy Ghost to us, and continue it with us to our dissolution, if we continue with him.

Let us, in the name of God, calling for the aid of Jesus Christ, which he promises to give us, with the Holy Ghost—from this moment be no longer deserters from so good and merciful a God, who is willing to receive us, repenting—let our sins be as red as scarlet ; happy and glorious consolations to the afflicted but penitent sinner!—Let not my observations on the unbounded mercies of God by no means prevent us from having recourse to the Sacrament ; for it is indispensably necessary, in my humble opinion, having the opportunity or why the institution ? See Christ's example in this, by taking it himself, and having himself baptized ; though it's evident he had no occasion for earthly aid, having an Heavenly and Earthly knowledge of himself, which could not be known or communicated to any other, save by the Father through him, and the Holy Ghost, which are one and the same.

O Bre.

These 5 lines are false

this is fact

Christ never took the sacram.

*Christ's baptism was not for example.
but only fulfilling that part of
the Mosaic Law—*

O Brethren of the Gentile and Jewish race, let us no longer be separate, but become one. Let us be as our Saviour says, according to St. John, XVII ch. 21 v. That they all may be one—as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe thou hast sent me—and the glory which thou gavest me I have given them; that they may be one, even as we are one.

O unhappy race of Gentiles, who outwardly profess Christianity (lik the fruit that appears beautiful by its outside, but upon examination proves to be inwardly decayed and rotten) condemning all others who are not entitled to the appellation of a Christian, which could only proceed from a want of promulgators of the Gospel, which I hope has not been the case, or a stubbornness, or a want of attention in the seers or hearers of the commandments of God, through Jesus Christ. Let me tell you, your stations or future prospects are worse than those who never received the light of Heaven or Spirit of God, name what sect of people you may, unless you strictly adhere to the commandments of God.—Read the parable of the Talents, in St. Matthew, XXV. ch. 14 v. For the kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one; to every one according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents—and likewise he that had received two, he also gained other two—but he that had received one went and digged in the earth and hid his Lord's money.—After a long time the Lord of those servants cometh, and reckoneth with them; and so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold I have gained two two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Then he
which

which had received the one talent came and said, Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth—lo, there thou hast that is thine. His Lord answered, and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strewed. Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents: for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

By this parable, brethren, you may clearly see, in my humble opinion, that Christians, or those who have entered into the Book of Life, are only alluded to, as the Lord calls them his own servants, to whom he gives the talents.—What are the talents evidently? The Holy Ghost or Spirit of God which entitles you to the appellation of a Christian. How do you increase the talent or Spirit of God? First, by following the commandments of God, by which you give good example. You by this can view in a clear light, the errors in your neighbour—if you see your neighbour break through any of the commandments of God, it is your duty, my duty, and the duty of every individual who loves God, to advise and warn him, and point out to him the evil consequences of disobeying his Creator. But if you should hear your neighbour swear, tell him, and I tell him also, that he is possessed of the spirit of Satan, consequently a promulgator of the Gospel of the Devil, a public and avowed enemy to God and Jesus Christ, who suffered on the cross for him, and the rest of us unworthy sinners—tell him that you dread he is like the blasted fig tree that was visited repeatedly, but bringing forth no fruit was cursed

—this visitation comes through receiving the Sacrament, which is compared to digging the earth about the tree and dunging it, as observed by the following parable in St. Luke,

XIII. ch. 6 v. He spake also this parable: A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none: Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down—

why

*Increasing
a
talent
a man
reaping a
barnen
fig tree
is
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tion
Spiritual
advice
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Bible
to unen
lightened
people*

*These 3
verses are
false*

grace

why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, 'till I shall dig about it, and dung it—and if it bear fruit, well: and if not, then after that, thou shalt cut it down.

Take care, take care, brethren, lest this should not be the case with you. Sorry, heartily sorry am I to hear or see nothing else within or without except cursing, swearing, drunkenness, whoring, cheating, lying, thieving, and murder without end! If you could be so happy by public or private admonition to bring back any deluded sinner, who is guilty of those heinous offences, or any of them to a true sense of his error, you certainly increase your talent for your consolation. Let me assure you, through the blessings of God, that through the blessings of God, that, notwithstanding your neighbour pays no attention to your advice repeated, that you increase your talent equally the same as if he did, using your utmost endeavours.

Let me tell mankind, the Gentile race, that, in my humble opinion, their time is just at the eve of being fulfilled, as set forth in St. Luke, XXI. ch. 24 v.: And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Such was the decree of God upon his favourite People the Jews, which was to continue untill the iniquity of the Gentiles was come to its height or full growth, at which time (which time I am afraid is now come) it becomes necessary through the justness of God to shorten the days of man for the elects sake, by which this verse in the Revelations of St. John the Divine, is now truly applicable—XIV. ch. 15 v. And another Angel came out of the Temple, crying with a loud voice to him who sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. Consequently every inhabitant of this earth from Majesty to the most abject (admit me even to be premature) should tremble, once being entitled to being entered in the Book of Life, lest their names should be erased or blotted out upon this great trial of the faithful.

By this we clearly may see that every individual, be his station in life what it may, is reckoned accountable for the talent or spirit of God he receives, as he is liable to have it taken from him in case of no increase. Those who never received the talent, which is the light of Heaven or Spirit of God, cannot be accountable for that which they never
had

had or received, never having the blessed opportunity of seeing the superior power of the Spirit of God over the unclean spirit which is that of Satan, proved through Jesus and his Disciples, when mankind then clearly saw the state of darkness they were in, the benefits and future happiness that awaited those who received the spirit of God—certainly their sentence must be as set forth in the Revelations of St. John, which I before observed, XX. ch. 15 v. And whosoever was not found written in the Book of Life, was cast into the lake of fire.

As this is the sentence passed upon those who are not written in the Book of Life, what must be yours, who once were entered, but afterwards blotted out of the Book of Life? I dread to give it a thought. O brethren, let us avoid, whilst we have the opportunity our being amongst those unhappy people. To put my observations on this beyond doubt, read St. Luke, XII ch. 47 v. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Dear Brethren Soldiers, I mean the deserters from God, we should be all foldiers, let our garments be red or what other colour they may, continually on duty, placed in a sentry-box—certainly it is the true state of every man: the body or earthly part is the sentry-box—the soul, which should be the spirit of God, the foldier. We are every instant of our life under the inspection of our Creator, King of all Kings, and Lord of all Lords, and our Redeemer Jesus Christ. Let me ask the soldier who is in confidence placed next earthly Majesty, as a centinel, supposing him to quit his station or box, and suffer the soldier of his master's greatest enemy to possess or occupy his station; let me ask him what would be his own sentence upon himself, or any other deserter or betrayer of trust, guilty of such?—I think it requires no explanation: the act bespeaks its own condemnation. Those whom I have explained before that are not inserted in the Book of Life, cannot be considered deserters, never being enlisted in the service of God, consequently are reared up in the service of Satan, from their infant state—This is the state of every deserter or mortal sinner! But for a moment consider the unbounded mercies, indulgence and tender compassion of our great God, who views and
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suffers

suffers his house, day after day, week after week, month after month, yes, year after year, to be thus occupied by a deceiver and robber, still, still expecting we would repent and return to Him, who is willing to receive us at any period of time. How different is this from the sentence of earthly Majesty, who send their emissaries in all parts in pursuit of their deserters, who upon finding them, either shoot them or whip them to death, or next to death?

Those, I hope, will appear truths that cannot be controverted; therefore, dear brethren soldiers, be no longer deserters from so merciful a God? Soldier in red, (I mean you that have received the picture or mark of Cæsar's name) let me ask you, whether you have read the following part of the scriptures, and whether you can follow it, or whether you have left it in your power? St. Luke, III ch. 14 v. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Those parts of the commandments you may keep: to be content with your wages, and to accuse none falsely, either in obedience to God or in dread of punishment. As to do violence to no man, that power of acting you have relinquished or sold unto Cæsar, by receiving his money with the impression of his head and name on it, of course it becomes Cæsar's will, and not yours, or the endless agents under him, at whose disposal you are to lead into captivity, stab, or kill him, or those, whom you never saw, or that never gave you the smallest offence: in short, by this, you divest yourself of the intention of your creation, totally depriving yourself of freedom of action, given by God, equal alike to mankind—consequently the power of discerning between good and evil totally lost, at least the practical part.—Let your guide be what he may, a follower of Christ, or a follower of Satan—that is the blind leading the blind; if a follower of Christ, he will lose his life for you; not for spoil or any earthly emolument, the chief object of the now existing generation, plead what excuses they may—but if a follower of Satan, an hireling, he will flee according to the parable spoke by Jesus in St. John, X. ch. 11 v. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

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I am much afraid almost all the shepherds and guides now existing are hirelings, but thank God, the time is and shortly will be accomplished, that they will find no hiding place. —Brother soldier, let me take your station in the most favourable conception: I can consider it in no other sense or light than a deserter from God. Indeed I am very much afraid you come under the description of those who receive the mark of the beast in their hand, alluded to in the Revelations of St. John, the Divine, which I have before observed in the marriage-supper of the great God. The soldier or deserter from God, who receives the mark of the beast only on his forehead, those I consider volunteers or optional soldiers; with them the man, whose heart and inclinations is with their cause, tho' not taking an active part, equal alike worship the beast and his image. The latter description of deserters have the advantage in earthly stations, as the King of all Kings will receive them again into his service, without whipping or death, having actual sorrow for their past transgressions, and being fully bent and determined never more to disobey his commandments. But the deserter who receives the mark of the beast in his hand, his case is pitiful indeed; for to return to God, from whom he has deserted, it is a thousand to one but he must suffer earthly death. Happy and easy is the purchase, if by earthly death we are freed from eternal death, which dooms us to eternal damnation!

Let us for one moment suppose ourselves condemned to twenty-four hours torment in Hell's fires, or even earthly fires: consider that earthly death is but momentary in comparison to eternal death: consider that let your death be ever so tedious or torturing, before you become totally insensible, the case of earthly death, that you are again enlivened and invigorated the same as at first, to undergo the same, or perhaps ten times worse, according to your transgressions. On the beast read the Revelations in St. John, the Divine, XIIIth ch. 8 v. And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear: He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword—here is the patience and faith of the Saints.

This, in my most humble opinion, is the present state of the world. Mankind are called upon, indeed compelled, to take an active part on one side or the other, of the present
unhappy

unhappy contentions existing between men, which will increase, I am afraid, until the great works of Providence are fulfilled: therefore, the patience and faith of those who are inserted in the Book of Life are strictly warned and cautioned not to have any thing to do in them, by thought, word, or deed, but to do their duty to God, and pray day and night with me for the speedy conversion of all sinners—which I will join in with all my heart and soul, praying that the world may become united in one body, possessing the spirit of God, and that we should come to a resolution to destroy all mortal weapons, and for ever after live in bonds of peace and unanimity. This, thank the great God, will soon come to pass, according to his wise decree, tho' numerous his enemies appear to be, which I will endeavour hereafter to shew and prove to be absolutely necessary.

My dear brethren, in order to communicate those my sentiments, as soon as possible, I have contracted and omitted many things for the present, but I trust and confide in my great God, that this will have the desired effect, to bring mankind to a true knowledge of themselves, and the actual necessity there is for a sudden and speedy repentance and compliance with the commandments of God, too much neglected.

O Brethren, let us take care and not bring ourselves to that unhappy state that the rich man was in, in the story of Lazarus, who when in Hell would wish to return and repent, but alas, too late. In the name of God, I will conclude with inserting the XXXVIIth, XXXVIIIth, XXXIXth chs. in Ezekiel, which, in my humble opinion, in the first part points out the present deplorable state of the people of Israel, which is the state of all other sinners whom God hides his face from, or withdraws his graces from—such is the state of all sinners, where God does not see the smallest glimmer of hope of their return to him—finding all outward and inward applications fruitless, in the remainder is God's blessed promise to return unto them? not on account of any merit on their part, but once more and for ever after to confirm his supreme power and existence to an offending, unbelieving generation. All this I have very strong reasons to believe, will come to pass within the space of three years or sooner, from the present year, 1799: The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley;

valley; and lo, they were very dry—And he said unto me, Son of Man, can these bones live? And I answered, O Lord God, thou knowest. Again, he said unto me, Prophesy upon these bones, and say unto them, O ye Dry Bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. And, when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, Son of Man, and say to the wind, Thus saith the Lord God: Come from the four winds, O Breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of Man, these bones are the whole House of Israel: behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts. Therefore, prophesy, and say unto them, Thus saith the Lord God; Behold, O my People, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my People, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The word of the Lord came again unto me, saying, Moreover, thou Son of Man, take thee one stick, and write upon it, 'For Judah, and for the Children of Israel, his companions'—then take another stick, and write upon it, "For Joseph, the stick of Ephraim, and for all the House of Israel, his companions," and join them one to another into one stick—and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they

they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God : Behold, I will take the Children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel ; and one King shall be King to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all—neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. And David, my servant, shall be King over them, and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children, for ever ; and my servant David shall be their Prince for ever. Moreover, I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; yea, I will be their God, and they shall be my people. And the Heathen shall know, that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. And the word of the Lord came unto me, saying, Son of Man, set thy face against Gog, the land of Magog, the chief Prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God : Behold, I am against thee, O Gog, the chief Prince of Meshech and Tubal : and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords : Persia, Ethiopia, and Libya, with them ; all of them with shield and helmet : Gomer, and all his bands ; the house of Togarmah of the North quarters, and all his bands ; and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. After many days, thou shalt be visited : in the latter years thou shalt come into the
land

land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, those and all thy lands, and many people with thee. Thus saith the Lord God: it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwall'd villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey: to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young Lions thereof, shall say unto thee, Art thou come to take a spoil—hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, Son of Man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place, out of the North parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.—And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the Heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God: Art thou he of whom I have spoken in old time, by my servants the prophets, of Israel, which prophesied in those days many years, that I would bring thee against them. And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the Heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him, throughout all my moun-

mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord. Therefore, thou, Son of Man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountains of Israel—and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.—Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the Isles: and they shall know that I am the Lord.—So will I make my holy name known in the midst of my people of Israel, and I will not let them pollute my holy name any more: and the Heathen shall know that I am the Lord, the Holy one of Israel. Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shields and the bucklers, the bows, and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass, in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the East of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude: and they shall call it 'The Valley of Hamon-Gog.' And seven months shall the House of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury

bury with the passengers, those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search. And the passengers that pass thro' the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog; and also the name of the city shall be Hamonah—thus shall they cleanse the land. And thou, Son of Man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice, upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the Princes of the earth, of rams, of lambs, of goats, and of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood untill ye be drunken of my sacrifice, which I have sacrificed for you.— Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the Heathen, and all the Heathen shall see my judgment, that I have executed, and my hand that I have laid upon them. So the House of Israel shall know that I am the Lord their God, from that day and forward. And the Heathen shall know that the House of Israel went into captivity for their iniquity: because they trespassed against me; therefore hid I my face from them, and gave them into the hand of their enemies: So fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them. Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for my holy name: after that they have borne their shame and all their trespasses, whereby they have trespassed against me, when they dwell safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God, which caused them to be led into captivity among the Heathen: but I have gathered them unto their own land, and have left none of them any more there—neither will I hide my face any more from them; for I have poured out my spirit upon the House of Israel, saith the Lord God.

*Saints &
Angels
can not
aid or
assist.*

(34)

*God
does not
want or
require
help.
His
Eternal
decree is
fulfilling
from the
beginning
to the end
of time*

*Saints &
Angels
are the
host of
Heaven
God
declares
whoever
invokes
the host
of Heaven*

My dear Brethren, from this, and the following verse in Micah, IV ch. 3 v. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation—neither shall they learn war any more.

From those just uncontroverted decrees of Heaven which clearly points out the just indignation of the Lord, which in my most humble opinion is now on its approach to be fulfilled, on this most alarming approach—I, in the name of God, most solemnly and earnestly, on my bended knees, calling for the promised aid of Jesus, together with all the aid that all the Angels in Heaven can give—I intreat and supplicate you, People of Ireland, to lay the foundation stone of repentance, as an example to the world, and from the sight of this to lay down your arms, or at least make no use of them, to imprison or murder your neighbour! Consider that all the inhabitants of the earth are, or ought to be, your spiritual brethren, or neighbours; but be content in your stations, ever so distressing, and no longer take part, in thought, word, or deed, with the enemies of Christ, who are now recommending to the world to rise, lead into captivity, or kill their neighbour, under the alluring or enticing bait, hung out to relieve the hungry and oppressed, like the fishers that throw their baits and cast their nets into the waters, to catch the fishes. Such are the agents or fishers of the Devil upon the earth, at present, which are compelled by the great God, having received the mark of the beast to drink of the wine of the wrath of God, to execute or fulfill his great works upon earth, as appears by the following, in the Revelations of St. John, the Divine, XIV ch. 9 v. And the third Angel followed them, saying, with a loud voice, If any man worship the beast, or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of

*the
are Thieves & Robbers climbing up the
crooked & wrong way to Heaven,
but never shall enter in*

the Saints—here are they that keep the commandments of God, and the faith in Jesus.

On the other hand, let me intreat earthly Kings, Princes, and those placed under them, not to compel, delude, or haul men into their nets, but suffer their fellow-creature, Man, at least to exercise that free will which God has given us all, equal alike, lest the vengeance of Heaven should suddenly fall upon them.

Rouse, rouse, my dear Brethren—no longer slumber—shake off the chains of Satan—prove your patience, and support your cross, by suffering death rather than be compelled or seduced to take part with either party of this unhappy, divided, deluded world.

My dear Brethren, let none of you condemn me, as my motives are pure, to publish this, which I consider my duty to my Creator. I neither want or desire any earthly emolument, but am merely actuated for my own salvation, and that of the world—to obtain which, is, and shall be the constant prayer of the Writer of this, whilst he is in earthly existence; who remains, with anxious impatience, hoping and praying that this will have the desired effect, in the name of God. I for the present conclude,

And remain,

My dear Brethren,

Your most devoted, most humble servant,

A LABOURER.

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My dear friend,
I am glad to hear from you and hope you are well.

A LABOURER.

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